

Sultanhussein Tabandeh (1915- ?) - Iranian, modern Shi'ite Sufi leader of the Nematollahi Soltanalishahi Sufi Order, published an entire treatise in 1968 decrying various elements of the *Universal Declaration of Human Rights* that are incompatible with Islamic law: an 'Islamic perspective' on the Universal Declaration of Human Rights. According to [Professor Eliz Sanasarian](#), USC, who has analyzed the plight of religious minorities in the Islamic Republic, Tabandeh's tract became 'the core ideological work upon which the Iranian government...based its non-Muslim policy.' His views on non-Muslims, says Sanasarian, were implemented 'almost verbatim in the Islamic Republic of Iran.'

Tabandeh begins his discussion by lauding Shah Ismail I (1502—1524), the repressive and bigoted founder of the Safavid dynasty, as a champion 'of the oppressed.

“Thus if [a] Muslim commits adultery his punishment is 100 lashes, the shaving of his head, and one year of banishment. But if the man is not a Muslim and commits adultery with a Muslim woman his penalty is execution...Similarly if a Muslim deliberately murders another Muslim he falls under the law of retaliation and must by law be put to death by the next of kin. But if a non—Muslim who dies at the hand of a Muslim has by lifelong habit been a non—Muslim, the penalty of death is not valid. Instead the Muslim murderer must pay a fine and be punished with the lash. Since Islam regards non—Muslims as on a lower level of belief and conviction, if a Muslim kills a non—Muslim...then his punishment must not be the retaliatory death, since the faith and conviction he possesses is loftier than that of the man slain...Again, the penalties of a non—Muslim guilty of fornication with a Muslim woman are augmented because, in addition to the crime against morality, social duty and religion, he has committed sacrilege, in that he has disgraced a Muslim and thereby cast scorn upon the Muslims in general, and so must be executed.

“Islam and its peoples must be above the infidels, and never permit non—Muslims to acquire lordship over them. Since the marriage of a Muslim woman to an infidel husband (in accordance with the verse quoted: 'Men are guardians form women') means her subordination to an infidel, that fact makes the marriage void, because it does not obey the conditions laid down to make a contract valid. As the Sura ('The Woman to be Examined', [K-60:10](#)) says: 'Turn them not back to infidels: for they are not lawful unto infidels nor are infidels lawful unto them (i.e., in wedlock).” Sultanhussein Tabandeh. *A Muslim Commentary on the Universal Declaration of Human Rights*, English translation by F. J. Goulding, London, 1970, pp. 4, 17-19, 37. ([Bostom: Sufi Jihad?](#))